Volume LXV CHICAGO, MARCH 10, 1910 Number 2

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

These things shall be=a loftier race
  Than e'er the world hath known, shall rise
With flame of freedom in their souls,
  And light of knowledge in their eyes.

Nation with nation, land with land,
  Unarmed shall live as comrades free;
In every heart and brain shall throb
  The pulse of one fraternity.

New arts shall bloom, of loftier mould
  And mightier music thrill the skies,
And every life shall be a song,
  When all the earth is paradise.

—*John Addington Symonds*

CONTENTS

EDITORIAL—
Notes 19
John D. Rockefeller's New Trust—Emil G. Hirsch. 20

THE PULPIT—
President Eliot's New Religion. Rev. Richard W. Boynton. V. The New Way of Salvation..... 22
If We Had Time—*Richard Burton*..... 25
Address at a Farmers' Picnic—E. P. Powell..... 26

THE STUDY TABLE—
Recollections: Washington Gladden—C. S. Patton. 26
When Baby Died—Alonzo Rice..... 27

THE HOME—
Helps to High Living—*William Morris*..... 28
In the Rush Line—*Harold W. Reed*..... 28
The Dandelion—*Amber Holden*..... 28

THE FIELD—
Foreign Notes—M. E. H. 29

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

LaFayette
French Lick
West Baden Springs
Louisville

Convenient Station — New Modern Trains

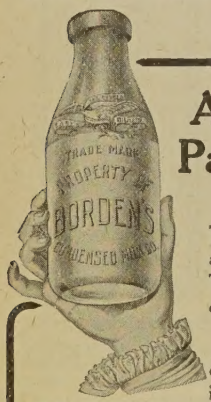
These, as well as perfect service, good road beds and greatest safety, make the Monon the ideal road to use in going to these points. All trains start from the easily accessible Dearborn Station, Polk street, convenient to Chicago's business district and hotels. All Monon trains stop at 47th St. (Phone Yards 1582) and 63rd St. (Phone Went. 525). Two trains daily each way—day trains with parlor and dining cars—night trains with electric lighted sleeping cars. City Ticket Office, 182 Clark St., Phone Central 5487.

MONON ROUTE

Please say you saw it in Unity.

DRUGS BEST QUALITY COMPLETE STOCK
C. R. WALGREEN & CO.
Successors to W. G. Valentine
3900 Cottage Grove Ave.

FOR
ICE CREAM
Unexcelled in Flavor, Richness and Purity telephone Oakland 290
Frozen Arts
743 East 43rd St.



Are You Particular ???

The most important article of food is milk. The most important question is its purity.

Too much care cannot be exercised in the selection of the milkman who is to supply the family with milk.

Supreme for Quality

For over half a century we have given the production, preparation and distribution of milk the most careful study.

Our wagons pass your door every day.

Borden's Condensed Milk Co.
Tel. Central 4209 42 E. Madison St.

Chicago : Evanston : Oak Park : Maywood
Phones at all Branch Offices

SCHUMANN AND COMPANY
Dyeing and Cleaning
OF
Suits, Silks, Dresses, (Rugs Oriental) etc.
Many of the well known members of Abraham Lincoln Centre are our patrons. References. Calls taken on the Phone—and Delivered.
PHONE 1442 DOUGLAS 3954 COTTAGE GROVE AVE.

The DREXEL LAUNDRY
3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642
BEST POSSIBLE LAUNDRY SERVICE

The Gospel of the Farm

It is with much satisfaction that we are able to present to our subscribers a series of six sermons by Jenkin Lloyd Jones of Chicago, who is eminently able to harmonize religious teachings with proper farm practices.

1. Concerning Soil: Plowing.
2. Concerning Seeding: Sowing.
3. Concerning Weeds: Cultivation.
4. Road Making.
5. At the Horse Fair: Breeding.
6. The Harvest Field: Reaping.

We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

1902 ONE WAGON 1908 12 WAGONS
Our Plant is the Best Equipped on the South Side
We are patronized by those who desire and appreciate an excellent quality of Laundry Work
PROMPT SERVICE OUR MOTTO
BISSELL LAUNDRY
231-233-235 39th Street Telephone Douglas 1003

DrexelState Bank
OAKWOOD BOULEVARD AND COTTAGE GROVE AVENUE
Resources over $3,000,000.00
3%
PAID ON SAVINGS ACCOUNTS
Safety Deposit Boxes $3 a Year and Up

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, MARCH 10, 1910 NUMBER 2

There is a principle which is a bar against all information, which is proof against all argument and which cannot fail to keep a man in everlasting ignorance; this principle is contempt, prior to examination.

—Herbert Spencer.

The Senior Editor of UNITY is absent in the sunny South for the month of March, enjoying his usual spring vacation, so-called, in which he is resting, as he fondly imagines, at the rate of six or seven lectures a week. Meantime the wheels must go 'round, grist or no grist. But thanks, retrospective and prospective, to the few members of the editorial staff who can usually be relied upon to stop the breach on such occasions, there is no great fear of a famine, though perhaps little hope of a feast. Meantime again, there will be at hand the defence of an alibi in case of crime or exceptional brilliancy committed in the editorial columns, either or both, as case may prove.

The man of the modern spirit has a distaste for classification in religion. He feels that it is too clumsy to express the delicate and subtle sentiments which pertain to individual conviction. Our fathers were not so minded. They insisted on pigeon-holing men as a mail clerk distributes letters. The holes were labeled Methodist, Baptist, Presbyterian etc., and when any were not of the label they were remorselessly cast into the infidel waste-basket. Our age considers this method false and misleading, and the most to which thinking men will consent is to be bracketed under the title "Humanitarian" as against those who could well be distinguished by the term "Sacerdotalists." Under this modern manner of distinction there is a strange mixing of names, and those long accounted hostile are found to be of the same spirit.

One of the great daily papers of the South recently contained an editorial in which President Eliot of Harvard was denounced in the roundest of terms for his alleged infidelity. The occasion for this outbreak was the address that Dr. Eliot delivered before the Harvard Summer School, and which has already become so famous as to suggest that it may become as epoch-marking as the one delivered by Emerson at the Harvard Divinity School. There is nothing in this address to alarm or even disturb one who accepts the modern interpretation of life. Dr. Eliot only prophesies in his "Religion of the Future" what is in actual practice in the lives of many men and women today, and is the attitude of some churches. But this which seems to some so prophetic of nobler things to come, seems to this critic the destruction of present good and the promise of future chaos. He breaks forth into invectives and pleadings to counteract the effect of this address. To happen upon such an editorial in a popular paper makes one realize that those who associate with liberal-minded people are apt to over-rate the progress of the broader thought. It is as yet but a voice. There are wide and populous regions with thousands of churches and preachers where this form of religion is hardly known, where thought is suppressed and aspiration suffocated, where the heavenly Father is made unloving and unlovely, and where shadows of darkness and horror are thrown over life and death and destiny. But that which is only a voice today may become a condition tomorrow, and as name and creed give way to personal knowledge and expression we may expect a chorus to arise which shall banish wrong and needless sorrow from the lives of men. This is the promise of the "Religion of the Future."

The world has long been dominated by the personal sense in love and sin. This has not been wrong, but the scope has not been big enough, for the whole self of any man is all men. The day of larger things is here. Men trouble themselves little in progressive communities about a personal doom in a world to come; the sense of sin is broadening from personal vice to race injustice. In our land this is a new evangel. Formerly, to exploit men and nature was the general and unreproved practice. To be masterful, shrewd and tricky was accounted legitimate, and he who could turn his tricks the most successfully was held a hero. The past decade has brought to full expression the new evangel. It is not heard often enough in the pulpit, but it is heard in seats of learning and in periodicals where the fetters of greed are not riveted upon free speech. And its word asserts that wealth is not personal, but a race inheritance and accumulation. It is the means whereby the high and fine qualities in men are brought to expression, and therefore its distribution should be such as to bring the greatest possible good to all. This is not a gospel of the poor against the rich. It is an evangel of common sense seeking for justice to all. And it is time that it spoke. We are mad with desire for material gain.

We go at a pace that exhausts not alone the tone of our whole being but which is exhausting as well to the physical resources from which our wealth is drawn. The word of this gospel is being heeded by some who have wrung vast wealth from the conflict of interests, and these have made concession to the degree of returning some of their spoil to the people in the form of public benefactions. But this is not justice. For every one who is half convicted that it is sin to exploit men and their necessities there steps forward a multitude who would exploit their fellows at any cost to our humanity. The oncoming tide of human ignorance and cupidity is appalling, but even that will yield to an age-spirit. It is the mission of enlightened souls to proclaim the gospel of the kingdom, which is not alone to name men sinners who impoverish the lives of their fellows, but to show to them the beauties of the human spirits that they are exploiting that they may come to love them and wish their welfare.

John D. Rockefeller's New Trust

Often before has Mr. Rockefeller occupied the stage of public attention to the total eclipse of his fellow actors that happened to speak their lines at the same time. But we dare say never before have his actions and intentions aroused such widespread interest and the unanimity of favorable comment as when it became known that he planned the creation of a corporation for the administration and distribution of his philanthropies, and that, too, on a gigantic scale outrunning the imagination of the romancers even of the order of them who gave us the Thousand and One Nights or the Count of Monte Christo.

That the news was received by most men with generous sentiments of gratitude goes without saying. The Chicago cartoonist who represented the oil magnate walking away from the muck-raker with a roll of papers marked "Immunity" sticking out from his pocket, caught undoubtedly the fundamental note of men's first impulse when apprised of schemes of such stupendous generosity. The fact that of his own free choice a man will dispossess himself and his heirs of so much money outweighs every other consideration and crowds back every other reflection in the popular mind.

A certain degree of moral courage is required to resist the pressure of this first impulse to sing "Hosannah!" When everybody is ready to crown the donor with a diadem of glory such as has been placed on the brow of rare mortals only, it seems very ungracious to harbor less exuberant feelings. Certainly he who will venture to strike the faintest accent of critical dissent must be prepared for a chilly welcome in the orchestra just entoning the mighty overture of jubilant praise. If the finalè atones for whatever movement preceded, the player who would sound the dissonant chord is indeed an intolerable disturber. But perhaps the philosophy which determines ethical values by the test of the outcome is not altogether commendable. While it may not pay in popularity to inquire into the means by which the end was brought about, such inquiry is all the more indicated by the almost universal tendency to neglect it.

The wealth now devised for the uses of the community represents only a part of the accumulations of a single lifetime. This fact borne in mind, the thoughtful cannot escape feeling the pressure of the question by what combination of circumstances it became possible for an individual to become the possessor of such tremendous resources. Granted the wonderful ability of the capitalist, the far-reaching originality of his mind, the profound insight and foresight of his genius for financial and industrial potentialities, there still remains a tremendous quantity for which these extraordinary factors fail to account. It is true, the nineteenth century, in the wake of the mighty inventions which enthroned man more firmly than ever before as the ruler of nature's stores, opened opportunities for exceptional men never dreamt of in ages gone by. The conquest of virgin continents into which the surplus population of the old world poured in such floods as to bewilder even the retrospective eye, created situations never before enjoyed for operations and speculations on a large scale in the production and control of the necessities of life. The old methods largely patriarchal and adjusted to restrictedly local needs were inadequate to meet the exigencies of a generation that had come to eliminate both distance and time from the equation of commercial considerations.

Wealth represents in the last analysis the tribute paid by society for social service. He who eliminates waste from the operations necessary to insure man's control over nature's gifts and forces renders social service as great as any. It was in this field that the captains of industry found their greatest opportunity. Here it was that they rendered beneficial service. The brains that conceived of the feasibility of uniting the Pacific ocean with the Atlantic by a great continuous highway over which, without change or transloading, persons and merchandise might pass to and fro, ranked high among the creators of new values. What profit came to them as the reward for their greater insight and foresight was legitimate, not only in the legal sense but also in the ethical.

Mr. Rockefeller belongs undoubtedly to the company of men endowed with extraordinary talents who originated new methods in the application of which waste of energy was reduced to a negligible minimum. Much of his ownings represents the legitimate compensation for this social service to his credit. But the impartial student has also justified reasons for suspecting that the career of this Napoleon of the American business

world illustrates the play of forces which in their effect were far from deserving characterization as socially beneficial.

Perhaps it was natural that the men of the over-man type should, under the stress of their "will for power," come to regard all human activities from the warrior's angle of vision. In war all is fair. The warrior's first and highest law is that of self-assertion and self-realization at whatever cost to others but at the smallest risk to himself. Morality and warfare are largely mutually exclusive. In war the end justifies the means. Commercial ventures under this theory naturally degenerate into predatory raids. The golden rule is modified to read as David Harum formulates it: "Do to others as they would do to you but do it first."

This, however, is the difference between the commercial *condittiero* of the commercial instinct and his medieval namesake and forerunner. After the ravages of the battle, he of the new flag displays commendable solicitude to make some restitution,—and that on a large scale turns much of his gain into channels of public benevolence. His selfishness ceases when the trumpets have blared his victory. After the adversary has been put to rout the altruistic instinct is given some and often a wide scope. Our magnates of the world of finance are dual personalities. Many of their days are under the obsession that business is business, war is war, and to the victors belong the spoils. Nevertheless other hours of theirs are under the contrary inspiration. The latest gift of Mr. Rockefeller illustrates once more this strange dualism which seems to be more frequent in our land than under other skies.

The probability is strong that in the development of such strangely mixed personalities, our form of government, by offering larger latitude for the assertion of the over-man instinct than do constitutional monarchies, on the one hand, and the lack of influence of the contrary teachings of the catechism and the church on public affairs on the other, have had dominant part. Most of us are dual personalities. Our politics and our ethics are kept separate and distinct. The rise of corporations and trusts has facilitated this disassociation of the commercial and the ethical. Personally irreproachable men as directors of a corporation act as though the moral law had relation to a non-existing world. The conclusion is not without foundation that much of the benevolence of these great beneficiaries of our imperfect social conditions and the divorce of morals from business is restitution to the community of its own.

The possibility is urged that the community fares better under this plan of restitution than otherwise it might. By making the individual the nominal owner of wealth society is enabled to apply large means for ends otherwise not recognized, as indeed it might be more than doubtful whether means could ever be accumulated in this form were the margin of individual effort and freedom not so broad. Economists and psychologists have held to the view that when all is said and done individualism modified by ethical considerations always appears to be the safest method to insure the social welfare. The creation of this benevolent trust will be quoted in support of this contention. Let us hope it will work out as is predicted by the enthusiastic defenders of a social system which renders compatible commercial Nietzcheism with "Christian" altruism.

What is undertaken by the individual or the machinery created by the individual we are told the state or society is absolved from doing. If this fund will enable science to extend her knowledge the government will not be called upon to salary scientific men for the purpose. To this there is no answer. And yet the question must be put, Would society not be better off if it were so constituted as to make predatory commercialism impossible while doing directly for science and education and social betterment what now is done by private foundations? Much of the work said to be planned by the new corporations is in other lands undertaken by the government. In many directions many of its proposed activities would be unnecessary if society by its agent the government had done its plain duty. Private benevolences struggle with dependency and delinquency of various degree and of different origin. Among the causes of poverty, sickness and old age hold prominent rank. Industrial insurance would eliminate much of dependency and possibly also of crime. Germany's experience points this moral. Social action well devised makes private benevolence superfluous.

The terms of the new trust open vistas into fields of international altruism hitherto seemingly but little cultivated. We say seemingly, for in reality, national boundaries have been overleaped even by governmental altruism. The postal service is one of the signal demonstrations of the spirit of international benevolent co-operation. Perhaps for many years to come the full measure of international altruism will not be attained. Until it be, this new venture in international benevolence will demonstrate the wisdom of its founder. It may be hailed as the fore-runner of the days when also among nations the Law of War under the approval of the philosophy of the over-man will be replaced by the higher Law of co-operation and mutual helpfulness.

Born out of conditions which justify the principles of warfare and encourage their most selfish application to the domain of finance, this wealth will henceforth serve to defeat the spirit presiding at its birth. And for this we rejoice.

EMIL G. HIRSCH.

THE PULPIT

President Eliot's New Religion

By Richard W. Boynton, of Buffalo, N. Y.

V. The New Way of Salvation

The root idea of salvation is, of course, just safety. The question, What shall I do to be saved? means nothing more nor less thant, What shall I do to be safe? —and such a question necessarily involves the feeling that some danger threatens, from which we need to be rescued. This danger, as the old religion saw fit to express it, was that of future punishment. In its extreme form, for which some ground was thought to exist even in the New Testament itself, this punishment was represented in the form of eternal torment in hell. Hell was a place or state of unimaginable suffering, inhabited by all those who had missed or failed to find in this life the true way of salvation.

Salvation has been held to be offered to men in the work of Jesus, but in two distinct ways. According to the Catholic teaching, salvation depends upon membership in the church, the world-embracing society founded by Christ and his apostles, and further, on constant participation in its life. That participation is secured through the sacraments, such as baptism, confirmation, marriage and extreme unction, but chiefly through the daily or weekly sacrament of the mass, in which the believer is held to partake literally of the body and blood of his redeemer. The essence of the Catholic position is that by these saving ordinances, the individual secures for himself membership in the Christian community, which in turn guarantees to him as a recompense for these and other meritorious works his personal safety, both here and hereafter.

The Protestant idea of salvation is unlike the Catholic in some respects and like it in others. It is different as regards the mode of operation by which the believer is joined to his Savior, but essentially the same as regards the solidarity of all believers in Christ or in the church. According to the Protestant teaching, man is saved not by works but by the free grace of God, and through his inward acceptance of that grace by faith. Faith, in this system of ideas, has usually been interpreted to mean, however, the acceptance of the body of traditional doctrines held in the keeping of the church, and centering around the thought of Christ as the fulfilment of prophecy, the only begotten son of God, and the divinely appointed Savior of mankind.

I.

We saw in the sermon on revelation the impossibility of claiming for the Bible that it is a special and exhaustive revelation of God's ways with men.

We were then led to accept the Bible rather as one significant line of human interpretation of those deeper mysteries of life, which we associate with the thought of God's action in his world. Now we have to ask, out of what natural experiences can have sprung this body of thought relative to man's danger from the divine wrath and his need of seeking some special means of safety? It can have grown out of no other experiences, I am persuaded, than those which come to all of us in conscience.

There is an eternal distinction fixed in our breasts between what is right and what is wrong. When we do right, whether easily or with hardship, we feel a certain peace, which, interpreted religiously, signifies acceptance with God. When we deliberately do wrong, however great may be the provocation, we feel sooner or later an inner torment, which, interpreted religiously means alienation from God or rejection by him. The ancient scheme of heaven and hell as places or states of eternal bliss or torment, was erected beyond a doubt on those profound but familiar facts, open to our inspection in daily experience. Because man can be tempted and can fall, because he is often at a loss to know what to do in his moral life, because he feels alone and weak and in need of higher guidance,—the human heart has cried out in all the ages for a savior from its sin. That savior, however, does not have to be some prophet of a distant age and people. Most of us habitually sin alone, or with some kindred spirit who is companion in our guilt. Let only someone come upon our act who is himself good, and true, and pure, and then not only are we ashamed, as we ought to be, but also we are in a way to be redeemed from our selfishness and sin by that better influence. These are the facts of familiar experience that underlie the theologies of sin and salvation. Nothing, however, can have been more natural than that facts so all-important in the daily life of mankind should have been reared in the course of ages into an elaborate scheme of thought, which should body forth in tremendous symbols, like heaven and hell, the truth of which any of us may have learned a sufficient lesson in passing through the common experiences of sin and repentance and reconciliation with God.

For these experiences, however, we need no scenery or setting save the ordinary opportunities and temptations of every day. We need not know anything about the Bible or Christianity or the Orthodox scheme of salvation. We need not ever have heard about Jesus and his sacrifice. Nevertheless, there is no possible doubt that such inner experiences are made vastly more significant, and our souls, as a result, made more sensitive to sin and its consequences, because these ruling ideas of Christian thought have had their influence upon men through many generations and have been, as it were, part of the very air we breathe in growing to spiritual maturity.

II.

Now we have to ask two questions about that older scheme of salvation: First, is it true? and second, what does it mean? It is true only in so far as we are prepared to accept that particular interpretation of life which first took form, so it would appear, in the mind of the Apostle Paul. In his theology were mingled, as I showed last time, the ruling ideas of the Old Testament scriptures, culminating in the hope of a Messiah for Israel, and of the world of Greek thought, centering in the hope of a divine savior of men. Is it not interesting and significant that Jesus himself uses the word savior not at all and the word salvation only once, and that in a doubtful connection? (Luke 19:9.) The real meaning of the older scheme of salvation is that this world is a hopeless wreck, given over to the powers of evil, and that our only hope is to escape out of it into a world of perfect happiness beyond,—that is, it is a pure pessimism regarding the present life. The practical defect of this older thought is partly that it does utter injustice to the forces of good now working against evil in the

world, and partly that it bids us seek a selfish, personal escape from a situation which would seem to require all our effort to make it better. Here we have to go back to a distinction insisted upon in the second sermon of this series, namely, that we cannot any longer think of ourselves as living in a two-story universe, consisting of an evil world here and a holy, happy world above. The universe appears to us as one throughout its entire extent. If it is good beyond, it may at least be made good here. This is the motive that leads us to prefer the new way of salvation.

Again we may take our starting-point from Dr. Eliot's address. "In the religious life of the future the primary object will not be the personal welfare or safety of the individual in this world or any other. That safety, that welfare or salvation, may be incidentally secured, but it will not be the prime object in view. The religious person will not think of his own welfare or security, but of service to others, and of contributions to the common good. The new religion will not teach that character is likely to be suddenly changed, either in this world or in any other,—although in any world a sudden opportunity for improvement may present itself, and the date of that opportunity may be a precious remembrance. The new religion will not rely on either a sudden conversion in this world or a sudden paradise in the next, from out a sensual, selfish, or dishonest life. It will teach that repentance wipes out out nothing in the past, and is only the first step towards reformation, and a sign of a better future."

The characteristic ideas that confront us in this passage are two: First, growth or development; and second, that service and not selfishness should be the controlling law of spiritual endeavor. It is not too much to say that these ideas when once fully accepted, usher in a revolution in our whole thought of salvation. It is not any longer merely a question of personal safety. We do not care to be saved out of the wreck of this world,—if the world is such a wreck. But in fact, we do not perceive that this is such a hopelessly evil world as the older thinkers assumed The reason for that assumption is plain enough. It is that they had not mastered the law of growth, which, indeed, has only very lately become clear to ourselves. It is from Darwin's work more than any other, that we have to date the general acceptance of evolution as the controlling law of life. We think, not of the fall, but of the ascent of man. The conclusion we draw is that the world is a place that can be made continuously better by man's unselfish effort. The whole direction of our thought thus changes. The future to which we aspire is to be realized,—a large part of it at least,—here on earth. The question of our individual future in another life, I must ask you to let me postpone until the last sermon of this series, on the new hope of immortality,—a subject closely connected with the present, but not to be treated now.

The aim that is before us today in all higher departments of human activity, and in the right ordering of our own higher life, is the fullest possible relization by every individual of the richest and happiest content of existence,—that is, our ideal is one of self-relization for each and all through mutual service. President Eliot in his address protests against the old idea that self-sacrifice is something worthy and admirable in itself. "Self-sacrifice," he says, "is not a good or a merit in itself; it must be intelligent and loving to be meritorious, and the object in view must be worth its price. The new religion will greatly qualify the supposed duty of sacrifice and will regard all sacrifices as unnecessary and injurious except those which love dictates and justifies." These sacrifices, if they can be called such, are those, if we may interpret this thought, which are undertaken for the sake of mutual service, and so in one sense are not sacrifices at all but voluntary limitations of one's activity for the sake of something better that is to come. "Giving up attractive pleasures or labors in favor of some higher satisfaction, or some engrossing work, is not sacrifice," says Dr. Eliot again. "It is a renunciation of inferior or irrelevant objects in favor of one superior object; it is only the intelligent inhibition of whatever distracts from the main pursuit, or worthiest task." Here again the new religion will teach that happiness comes with dutifulness, even in this world.

III.

We find upon a little reflection two entirely different aspects of the question of what we need to be saved from in this life. We need to be saved from our own ignorance and wilfulness, leading into sin and bringing upon us not only those internal torments of which we have spoken but also certain external consequences that spring from our acts, and do injury to our own and other lives. We need, also, to be saved from a hostile and harmful environment which with our partial consent or wholly against our will, may bring upon us pain and limitation. Now it is the latter kind of salvation which was almost wholly ignored by the older thought. For ages men had their eyes so fastened by the teachings of the church upon the unending bliss of a heaven beyond this life that they almost entirely overlooked the glaring hells which yawned around them for the devouring of human bodies and the degradation of human souls.

Until men believed in progress, it seemed hopeless to make any struggle against the ills of this life. Indeed, in the older teaching, it was even thought that these evils were sent upon man for his discipline in humility ,and in obedience to the will of God. It is the great merit of the older faith that it did so much to carry sinning and suffering men and women through the fearful calamities and inflictions of their existence. Now, while we grant that some of our troubles are inevitable, and must be met as best we may, we are growing utterly impatient with the continuance of conditions that do not have to be,—conditions that have long existed solely because of men's indifference to others' suffering and the weak and indefensible tolerance of many things that ought not longer to be allowed. "The new religion," to quote Dr. Eliot once more, "will not attempt to reconcile men and women to present ills by promises of future blessedness, either for themselves or for others. Such promises have done infinite mischief in the world, by inducing men to be patient under suffering or deprivations against which they should have incessantly struggled." Next week the question will come before us, What consolations has the new religion to offer for the inevitable sufferings and sorrows of life? but it can be said now that the new religion is opposed to offering any consolation for sufferings that are not inevitable. Rather it would inspire men to oppose with their moral might all such bad conditions as may be in any wise changed or bettered, and it even looks upon promises of heaven as compensation for the curable ills of earth as utterly monstrous and immoral.

The mere progress of events has done much to break up that exclusive preoccupation with the saving of self, which is the keynote of the older way of salvation. Science, by its discoveries, has shown us that many conditions, once looked upon as part of the divine and providential order of the world, may be completely remedied by the application to them of knowledge already ours. We no longer look upon a plague like smallpox, or yellow fever, or tuberculosis, as a visitation of the divine wrath. We look upon these ills nowadays as painful symptoms of bad sanitation and wrong hygiene. We do not attack such diseases by means of prayer in the churches, or offerings upon the altar. We attack them through means provided by recent advances in preventive medicine. For smallpox we use vaccination to render the patient immune, by giving him the disease in a mild and harmless form. For yellow fever, we suppress the mosquito, contact with which is now known to carry to human beings the germ of this dread disease. And for tuberculosis, we prescribe fresh air and sunshine, plenty of nourishing food, and the removal, by anti-spitting ordinances and otherwise, of the danger of communicating the contagion. All of these, in the modern sense of the word, are means of salvation, and in proportion as they came to be skillfully and widely applied, human lives by the thousand may be saved from plagues that once brought incalculable misery upon humanity.

It is in this same way, as Dr. Eliot points out, that we now attack, by practical measures, many of the existing forms of the ancient problem of evil. Contrasting the old religion with the new, he says, "The Breton sailor, who had his arm poisoned by a dirty fish-hook which had entered his finger, made a votive offering at the shrine of the Virgin Mary, and prayed for a cure. The workman today, who gets cut or bruised by a rough or dirty instrument, goes to a surgeon, who applies an antiseptic dressing to the wound, and prevents poisoning. That surgeon is one of the ministers of the new religion. When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labor, the modern believers contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools,—that is, they attack the sources of physical and moral evil."

The progress already made in bettering conditions of living, by such practical applications of science and mutual service, is so great that it is not beyond reason to expect within a time not too remote that most of the physical evils, due simply to man's ignorance about himself, will have disappeared at least from the civilized parts of the earth. When we read, for example, in the Bible that drought and pestilence and famine and war were the great evils that brought destruction upon communities and misery to families and individuals, we can readily see how large a part of the ancient burden of evil may be lifted off from man's spirit by endeavors that are possible to us to make, and not only possible, but demanded by all the dictates of a broader humanity and a truer Christianity.

The many phases of modern humanitarian reform, whether they concern merely the details like most practical reforms, or are ambitious to include the whole of life, like socialism, belong to the increasing effort that modern man is making to save himself. It is not to be supposed for a moment that we are dependent upon the Old Testament prophets or upon Jesus, for our knowledge of how to do these things. We are dependent upon them to some extent for the ideal of life which they upheld and which Christian apostles since have faithfully preached, making us ashamed of any other than the highest kind of self-realization for all through mutual service. It is, of course, the powerful impulse of Christianity that has slowly brought about a general willingness to extend the benefit of every advance that is made to all classes in the community, including some that in the earlier ages of the world were still hopelessly held in the power of the stronger. Wherever the cause of the weak against the strong is taken up and the weak are defended and rescued and uplifted, there we have one of the purest forms of Christian and human service. Still, even in that sense, while we may catch some inspiration from Jesus, he is only indirectly the savior of men. In that sense, men have to learn to save each other. We ourselves, in proportion as we are strong and brave and clear-sighted, may learn and must learn to save and help those who are weaker and more ignorant.

This is one of the great motives of service that thrills us to action in these modern times. So soon as intelligence and self-control have set us free from these external evils, we feel an irresistible impulse to free others from them. Indeed, a great part of practical Christian work today consists in just this kind of service. All the agencies for social and economic reform, the social settlements, the associations for the control and prevention of tuberculosis, the organizations working for better municipal government and purer politics, and all the rest are simply organized agencies for the salvation of men in this life. More and more the churches, without abandoning their gospel of the need for inner salvation, ought to turn their immense resources, personal and financial, as well as moral and spiritual, into the conflict with these oppressive conditions that in the new day we feel it to be unrighteous and disgraceful longer to tolerate or endure.

IV.

We must consider the other problem which I suggested earlier—the inner aspect of this question of salvation,—that of individual wrong-doing or sin, whereby we lose our way in life and are in danger of consequences that the older religion deemed unending. The problem is really that of the winning of character, and in considering it, we have to look, as I have already indicated, at the actual facts of experience, out of which all the schemes of theology have grown. For what men have called revelation, we now see to have been simply a reading of their own deepest nature, and the theologies that have sprung out of the Bible as well as the teachings in the Bible itself cannot be considered as anything more than such a reading of inner experiences.

When we come, then, to scan closely the living scripture of our own hearts, we find no ground for believing in original or inherited sin. We are not condemned to sin by any necessity of our nature; but we are morally free, and moral freedom implies, of course, the possibility of going wrong as well as right. Many thoughtful minds have been confused and troubled by the petition in the Lord's Prayer, "Lead us not into temptation." They have reasoned, naturally enough, that God, being perfect, cannot lead us into temptation but only out of it, so that the petition is superfluous if not irreverent. However, it may be

taken in a wider meaning. God seems to have thought it worth while for the sake of developing character in us, that we should have been endowed with his highest gift of moral freedom to make our own choice. That in itself subjects us to at least the possibility of sin; yet without such a possibility, there could not exist, so far as we can see, the other and higher possibility of righteousness. But righteousness is not just living according to good habit. It is making a conscious choice of the good when the bad is possible and open to us. It is the glory of human nature, lifting it above all other created beings, that on us alone this free choice has been conferred. And what the petition may mean it that, recognizing God to have placed us in a world of temptation, we yet ask the help of his spirit to rise above temptation and be indeed and in truth his children.

Now the older thought, assuming man to be inherently evil, was obliged in some way to provide for changing his nature into good. That was his salvation, and it was supposed to be accomplished either miraculously, through the partaking of the sacraments, or supernaturally, through the unfolding of divine grace in the soul. The new way of salvation makes it consist, in this inner aspect, in a co-operative endeavor between the soul and God. We plainly see that two ways are set before us, as the Book of Deuteronomy teaches,—the way of spiritual life, and the way of spiritual death. It is not a mere question of bliss or punishment hereafter. The modern world has grown singularly, and I think wisely, modest regarding that mysterious realm stretching beyond the gates of death. It is a question of the winning of character and the unfolding of personality here and now.

We owe to the growing science of psychology a new insight into the normal stages of what Browning said was the only thing that greatly interested him,—the development of a soul. We know today that our souls may develop as naturally and by an order of progress as distinct as the stages of our bodily growth. There are three main periods in the development of a soul. First, there is the long period of infancy, in which we are simply taking in impressions from the life about us, from our parents and companions, and from the teachers who seek to guide and direct us. We are then purely receptive and under authority. Next comes the critical period of adolescence, generally speaking covering the ages from about twelve to twenty. It is then that the individual boy or girl begins to discover himself and to wonder about his future part in life. It is then that the self begins to blossom with the incoming of the love motive,—the recognition of the existence and the realization of the rights of others as akin and equal to our own, and of the promise of an intimate and beautiful union between hearts that love and understand each other, and resolve to go forward in a common path of affection and service. Last of all comes the long and fruitful period of maturity, in which the impressions of infancy and the direction given to the life by the critical decisions of the adolescent years are compacted and fortified into solid and dependable character.

This is the normal process of growth, but from it practically every life is more or less deflected by early ignorance or wilfulness or bad environment. These are the roots in us of those mistakes which, when they are more serious, we call sins, and when they become habitual we name vices. We have to find our true path in life partly by learning through inner pain and sense of loss what is forbidden by the divine laws of being. Sinlessness is not so much the aim as wisdom and self-control, through learning by our own and others' mistakes. We are profoundly influenced by the contagion of example. This is the basis of men's desire for and belief in a personal savior. Jesus, because of what he was in himself and of what he came to mean to the world, has been in a certain sense a personal savior to myriads of believers. But this was not through any supernatural effect that believing in him has had upon them, or through any absolute uniqueness of character in himself. It was simply because in their Christ-ideal men had gathered up, so to speak, all the appealing and persuasive features of the noblest human living known to them and added to these all the most penetrating motives of religious and emotional appeal. The new religion is not opposed to the preaching of Jesus as savior, provided it is done in this broad sense. The church, indeed, is more and more recognizing that this is what salvation means; that it is salvation not from punishment but from sin, and that its end and aim is character and the unselfish service of one another which springs out of true Christian character, in the modern sense.

I hope that you feel with me that the new way of salvation, while losing nothing that is essential in the old, has added indefinitely to the motives and incentives to noble living. More and more the churches are coming to adopt the newer thought about Jesus, that it is his likeness to us and his nearness to us, as sharing a common humanity, that makes him so great a helper of our lives. It is surely in the spirit of him who went about doing good that we also would follow the chief precept of the new religion, and make our lives serviceable to all the lives about us. The mere saving of self is not enough. We cannot be contented today unless in saving ourselves, we do all that we possibly can to save the world. So we come in the end to Whittier's thought,

> "Heaven's gate is shut to him who comes alone;
> Save thou a soul, and it shall save thine own."

IF WE HAD TIME

If I had the time to find a place
And sit me down full face to face
With my better self that cannot show
In my daily life that rushes so:
It might be then I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime,
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a comrade quartered in no-luck land;
Ah, God! If I might but just sit still
And hear the note of the whip-poor-will,
I think that my wish with God's would rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears aback of the coldness feigned
Could flow, and the wrong be quite explained,—
Brothers, the souls of us all would chime,
If we had the time!

—*Richard Burton.*

Address at a Farmers' Picnic

I find myself announced to speak on the Expedition of General Herkimer. I come today to glorify peace and not war. Half the wars the world has seen were provoked by needless aggression. Half of the misery of the world has been the result of causeless wars. I shall not exalt the trouser stripes, today, but I will exalt the overalls. I believe in working, not in fighting. We have got rid of the pistol in common life; it is time we got rid of the cannon, in public life. We shall do it as soon as we can breed statesmen who give up the study of the art of war, and who do not believe it necessary to keep huge navies and armies on hand to provoke war. We need not expunge our histories, but it is time that we ceased to glorify the least important achievements of progress. When we write more histories let them tell of the work done by the farmer, and less of that done by the soldier.

It is to the interest of the American farmer to have "old Glory" float over schoolhouses, churches, and town halls; not over barracks and battlefields. It should be identified with peace and not with strife. Even our Civil War created our millionaires, and led the way to our trusts. It gave an opportunity for plunderings of speculators, that took the farmers' money in the name of patriotism and built colossal fortunes, which now endanger the very life as well as the virtue of the Republic. It left a pension system, which, forty years after the war, pays out annually one hundred and sixty millions of our earnings to support a handful of old soldiers and an army of widows.

If I were to recall history today it would be not to tell how we sent armies through this valley and destroyed a great republic of Iroquois,—burning their homes, and cutting down their maple orchards and apple orchards, many of them containing over a thousand trees, how we turned these people into restless, homeless savages with our fire-water, and robbed them of their heritage; I would rather turn to the nobler history of peace—showing you Horatio Seymour, the founder of this club, as he laid the foundations of a new civilization, and taught us that the glory of a young American is to follow the plow and be a producer, rather than follow a drum and be a destroyer. I would speak of Samuel Campbell, our first president, whose spindles gave prosperity not only to the northern laborer but to the southern cotton fields, making the New York Mills a phrase famous all around the world.

No; you and I art not linked with the arts of war, but with the arts of peace. It is our duty as farmers to leave the brute age behind and work out the problems of "peace on earth, good will to men." We naturally follow him who gave the Golden Rule and taught his pupils in the wheat fields. We believe in an age when the whole country will be covered with homes, without poverty and without crime, when science shall be applied to industry and there shall not be a waste acre in the Empire State. We believe in the day when agriculture shall rule America; and to that end we devote our energies. The world is turning to the country to solve those great social problems which the cities have only made more complex and less solvable. These great congested centers are beginning, at last, to be comprehended in their true light. They are not essentials either of a prosperous people or of a happy community. What God gave to man was not skyscrapers and flats but cottages and the land from which we might dig our food and in which we might plant our orchards and gardens. Even a hovel on a hillside, where the air is clean, is better than a tenement in the smoke and stench of a cheap street of the proudest city in the land.

What I have to say to you today is then: Be proud that you are farmers! Be loyal to your calling! Make the most of your land! Make every acre glorify your taste, your skill, and your energy! Be true to the soil! Find out its capacities and develop them to the utmost!

Do not send your boys to be educated where they will be taught to be ashamed of labor and will learn nothing of your arts and your sciences. Send them where they will be taught that God made the hands as well as the brains; and that to know a little law or to preach a little gospel is not manlier than to walk with Jesus Christ among the lilies and in the orchards of their own planting. The one greatest name today in America is Burbank; greater even than Roosevelt and Bryan,—Burbank, the creator of new plants and new foods! Burbank the leader into a new age of agriculture. Better fruits; better vegetables; better foliage; better flowers; this is the ambition of our age. In the act of crossbreeding lies the secret of progress. The whole word is yet to be Burbanked.

E. P. POWELL.

THE STUDY TABLE

Recollections: Washington Gladden

Few men have exerted a wider or more varied influence for good in American life that Dr. Washington Gladden. His books have had large circulation, and have carried much conviction on many weighty matters. But the book from his pen that will be read with the most pleasure and profit is his "Recollections."*

The "Recollections" cover a period of seventy years. They go back, therefore, well to the beginnings of those tendencies which have had most to do in bringing about the present situation in industry and religion. Of these tendencies Dr. Gladden has been one of our keenest and most sympathetic students. As editor, preacher, author and citizen, he has had an important part in directing them, and in making them understood by the American public. His "Recollections" thus form a valuable chapter in the religious and economic history of America, as well as a most charming personal story.

Dr. Gladden writes most entertainingly of his boyhood days. His labors on the farm, his work in the printing office, his district schooling, his initiation into practical politics when he was yet only a lad, his reading, his religious difficulties and deliverance, and his life at Williams College, are described with a restrained vividness that makes the old days live before the reader. Greater interest, though not greater charm, attaches to those chapters that deal with social and religious questions, many of which are still pressing for settlement. Into these questions, as one after

*Recollections: By Washington Gladden, Houghton Mifflin Company. $2.00 net.

another they have arisen, Dr. Gladden has thrown himself with all the earnestness of his nature.

He had at the outset a large idea of religion. From the first he preached not a gospel for the private satisfaction of the individual soul, but for the salvation of human society. Slavery, reconstruction, municipal corruption, national ideals, the race problem, heresy hunting, the theological problems of the day, the total relation of society to the individual and of the individual to society, all these and similar matters he thought about, preached about, wrote about, and upon all of them he shed the light of an inspired common sense and a wholesome religious faith.

Bushnell and Robertson were his first real teachers in theology. He came to the defense of "Bushnellism" in an article in the Independent, so placing himself unequivocally in the ranks of progressive thinkers. He was one of the first of "evangelical" clergymen to take his congregation into his confidence upon the disputed theological questions of the time. He defended David Swing, and confessed his regret that Swing would not stand for trial before the Synod of Illinois. His little book, "Who Wrote the Bible," shows the character of the subjects which he frankly discussed before his congregation. For the four years that he was religious editor of the *Independent*, his word went forth in rebuke of every species of intolerance and in praise of genuine spiritual freedom. Later on he denounced the "A. P. A." from his pulpit in Columbus, losing the presidency of the Ohio State University by so doing. When the attempt was made to fasten upon the American Board the doctrine of the endless punishment of those who die without a knowledge of Christ, he stood manfully against it. One feels in reading his "Recollections" that whether as editor or as preacher, his influence has been always educative and broadening in the matter of religious thought. One great secret of his hold upon intelligent people is that while he has been absorbed in matters of practical politics and industry, he has never lost his interest in the intellectual side of religion.

Dr. Gladden was a pioneer among ministers in his public discussion of industrial questions. These questions he has always approached with a genuine sympathy for the "under dog," but still always prepared to acknowledge blame and bestow credit wherever they belonged. His treatment of these themes began in his Springfield pastorate in 1875, when he addressed a meeting of unemployed men, and invited them to his church on the following Sunday to hear a sermon on the duties of the employers of labor. The great strikes that occurred soon after his removal to Columbus in the '80s, gave him new occasion and stimulus to speak upon the same theme. From that time he became, among American preachers, the most distinguished exponent of the Social Gospel. The addresses he gave, the sermons he preached, upon one phase or another of the great industrial dispute of the century, were legion; and every one of them was a genuine contribution to the knowledge of the subject. Nor has his interest in social and industrial questions been in any way exhausted. His "Recollections" show him still reading the latest books, and still acquainted with the doctrines of the most radical thinkers. His attitude toward Socialism and his position with reference to the public ownership of public utilities, are fine illustrations of his ability to keep pace with advancing sentiment. In all these matters it is a mild statement to say that he is yet a generation ahead of the majority of his brethren.

Dr. Gladden's "Recollections" show him to be still what he has been throughout his long ministry, a leader of men in thought and conduct, a fearless champion of ideals, a firm believer in progress, a genuine protestant and yet the most catholic of men. One may sum up the spirit of the man and his "Recollections," in two quotations. Speaking of his part in the exposure of the "Tweed Ring" he says: "It was one of the times in my life when I have come across something that needed to be hit and have had a chance to strike hard. Such opportunities make life worth living." The other quotation is from the last paragraphs of his book and is as follows: "There may be better worlds, but I should like to be guaranteed another seventy years in just such a world as this. There would be suffering and sorrow, struggle and privation, hard knocks and tough luck; they have not missed me, and if I had to go over the track again I would not ask to be protected from them; I know that all this has been good for me. It is good for any man who will hold up his head and keep a trusting heart.

C. S. PATTON.

WHEN BABY DIED

How brief the stay, as beautiful as fleeting,
The time that baby came with us to dwell:
Just long enough to give a happy greeting,
Just long enough to bid us all farewell.
Death travels down the thickly-settled highway,
At shining marks they say he loves to aim;
How did he find far down our lonely by-way,
Our little girl who died without a name?

She seemed so like a tender bird whose winglets
Are broken by the stress of rain and storm,
With loving care we pressed the golden ringlets,
And wondered could there be so fair a form;
For death had chiseled without pause or falter
Each feature that the sunny tresses frame:
No change of scene nor length of time can alter
Our little girl who died without a name.

We do not know the fond endearment spoken
To which she listened when she fell asleep,
And so beside a column that was broken,
We laid her to her slumber calm and deep;
We traced upon the stone with loving fingers
These simple words, affection's tear to claim;
"In dreams, beyond all earthly sorrow, lingers
Our little girl who died without a name."

Close folded there within the Bible hidden,
A flower fades that withered on her breast,
Upon the page where such as she are bidden
To seek the circle of his arms for rest.
"Of such the kingdom," comes to us so sweetly,
Those little ones without a touch of blame;
We know he shelters in his love completely,
Our little girl who died without a name.

She sleeps serene where fragrant mossy willows
In sweet and wordless tunes forever wave,
And summer seas in long and grassy billows
Break into bloom around her lonely grave.
In memory's hall how many heroes slumber,
We gild their deeds upon the scroll of fame;
We treasure far above this mighty number,
Our little girl who died without a name.

Shelbyville, Indiana. ALONZO RICE.

We play at paste
Till qualified for pearl;
Then drop the paste
And deem ourself a fool.
The shapes, though, were similar
And our new hands
Learned gem-tactics,
Practicing sands. —*Emily Dickinson.*

THE HOME

Helps to High Living

SUN. We who believe in the continuous life of the world, surely we are bound to hope that the change will bring us gain and not loss, and to strive to bring that gain about.

MON. The thing which I understand by real art is the expression by man of his pleasure in labor.

TUES. I will at least say, courage! for things wonderful, unhoped for, glorious, have happened even in this short while I have been alive.

WED. Whensoever in any object of pursuit we cease to long for perfection, corruption sure and speedy leads from life to death, and all is soon over and forgotten.

THURS. Surely, though the days seem dark, we may remember that men longed for freedom while yet they were slaves; that it was in time when swords were reddened every day that men began to think of peace and order, and to strive to win them.

FRI. Let the dead bury their dead, but let us turn to the living, and with boundless courage and what hope we may, refuse to let the earth be joyless in the days to come.

SAT. Have you not heard how it has gone with many a cause before now? First, few men heed it; next, most men contemn it; lastly, all men accept it— and the cause is won. —*William Morris.*

In the "Rush Line"

They were there—four hundred of them—at nine o'clock in the morning, in spite of the November wind. They were there not merely to hear Brahms's beautiful symphony and Beethoven's magnificent concerto,—those they would have always with them,—but that day they were intending to see and hear the wonderful Paderewski.

Every car that stopped at the corner unloaded its small crowd of hero-worshippers and music-lovers.

Fat women climbed off backward and came to attach themselves to the end of the line, bags waving and shawls streaming in their wake; schoolgirls came with their books and inevitable candy; middle-aged women with camp-stools and novels; pale musicians; the peanut-eating man; the gum-chewing girl; the youth with the how-to-understand-music book sticking out of his pocket; the man about town, and even one or two college men were there.

Among the later arrivals was a small boy, about fourteen years of age. He crossed the street on the run, dodging skilfully the cars and teams, and, hurrying along the curb until he reached the end of the column, darted triumphantly into his place.

The next to join the line was a little girl of about the same age as the boy, and soon the two were talking together like old friends.

Her name was Madeline and his was Carl. Madeline's big sister had a studio right across the street, but this was the first symphony concert Madeline had ever been to, as she lived far out in the country and seldom came to the city. Carl had frankly come to see his hero, the great Paderewski, whom up to this time he had had to worship at a distance. The two children found much to amuse them, and the long, cold hours passed swiftly.

Now it was only half an hour to opening-time, and a general stir moved along the column. Camp-stools were packed up, books were closed, magazines and papers were thrown aside, and the great crowd stretched its stiff limbs and became restless. Little Carl stamped the chill out of his feet and felt to see if his bright quarter was still safe in his trousers pocket.

At that moment a portly woman brushed his elbow in passing, and away rolled the shining coin across the sidewalk. Carl rushed out of line after it.

The woman, turning round, saw the empty place, and as the guard was not looking her way, and as Carl was only a child, serenely slipped into the vacancy. Carl squeezed back into the little remaining space and said nothing. He realized, however, the serious difference this one woman might make in his chances of getting one of the limited number of seats.

All the forenoon schoolgirls from farther down the line had been counting the people ahead of them and calculating their own prospects of getting in, and Carl had heard one of them count, "Five hundred and one—five hundred and two," as she passed him. And there were only five hundred and five available seats, and when those were taken the doors would close.

Presently the guards formed the column in a compact and regular order. Carl cried joyfully to Madeline: "They're going in! The line's moving! They're going in!"

His heart beat rapidly and his breath came in gasps as he approached the door. Soon he would see his idol. At last he was right in front of the tallyman, and as he passed he heard the man call, "Five hundred five! No more today!"

So Madeline, too, had got in! But when he turned, laughing, he saw the guard put his arm before her and begin to close the gate.

He was number five hundred and five! He jumped back and pushed Madeline within the doors just as they shut in his face.

"She'd never been before, and she lives way out in the country," argued Carl, bravely, to himself, as he turned away.

—*Harold W. Reed.*

THE DANDELION

Gay little "Golden Head" lived within a town
Full of busy bobolinks flitting up and down,
Pretty neighbor buttercups, cosy auntie clovers,
And shy groups of daisies whispering like lovers.

A town that was builded on the borders of a stream
By the loving hand of Nature when she woke from winter's dream:
Sunbeams for the workingmen, taking turns with showers,
Rearing fairy houses of nodding grass and flowers.

Crowds of talking bumble-bees, rushing up and down,
Wily little brokers of this busy little town—
Bearing bags of gold-dust—always in a hurry,
Fussy bits of gentlemen full of fret and flurry.

Gay little "Golden Head" fair and fairer grew,
Fed with flecks of sunshine and sips of balmy dew,
Swinging on her slender foot all the happy day,
Chattering with bobolinks, gossips of the May.

Underneath her lattice on starry summer eves
By and by a lover came with a harp of leaves,
Wooed and won the maiden there—tender, sweet and shy—
For a little cloud-home he was building in the sky.

And one breezy morning on a steed of might
He bore his little "Golden Head" out of mortal sight,
But still her gentle spirit, a puff of airy down,
Wanders through the mazes of that busy little town.

—*Amber Holden.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1873

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITORS.....MRS. WM. KENT, MISS MARY E. HAWLEY

THE WATCH TOWER:
C. A. OSBORNE E. D. MARTIN PAYSON S. WILD

EDITORIAL CONTRIBUTORS:
Jane Addams, Wilson M. Backus, James A. Blaisdell, Francis A. Christie, Joseph H. Crooker, Robert C. Denison, John Faville, William C. Gannett, Fred V. Hawley, Charles M. Henderson, Emil G. Hirsch, Newton Mann, Joseph Newton, E. P. Powell, Granville Ross Pike, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, Hiram W. Thomas, Eugene G. Updike, Fred Alban Weil, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

TOLSTOI AS "PACIFIST."—Tolstoi, who had been invited to attend the International Peace Congress which was to have been held in Stockholm last summer, prepared a letter to be read there. This Congress, it will be remembered, was postponed on account of the great Swedish strike and the letter was publicly read for the first time at the Anti-Military Congress at Bienne. The opening and closing paragraphs I find reproduced in the *Signal de Genève*:

"Dear Friends: We are assembled here for the war against war. Against war, for which people of the entire world, millions and millions of men leave at the disposal of some tens of individuals, or sometimes of only one, not only thousands of millions of roubles, thalers, francs, yens, representing the product of a large part of their labor, but, what is vastly more, themselves, their very lives. Then here are we, a handful of individuals from all parts of the world, having no special reputation, and, what is more, possessed of no authority whatever, who propose to combat,—and if we purpose to combat it is with the hope of vanquishing—this enormous power not only of one government, but of all governments united; having at disposal thousands of millions of francs and millions of soldiers, and very well aware that the exceptional position they occupy,—they, the men who make up these governments, —is based upon the army alone—the army, which has no reason for being except in case of war, war which we propose to attack and hope to do away with!

"Under such conditions the struggle might seem an insane one, but if we take into account the worth of the means at the disposal of our adversaries and those which we can command in this struggle, it is not our decision to fight that seems astonishing, but, rather, the fact that what we want to abolish still exists. They can dispose of thousands of millions and millions on millions of subject men,—we possess but one thing, but that is the most efficient force in the universe,—the truth.

"That is why, however insignificant our forces may seem in comparison with those of our foes, our victory is as certain as that of the rising sun over the shades of night.

"There can be no doubt of our victory provided only that in proclaiming the truth we proclaim it wholly, without any compromise, concession or diminishing. This truth is so simple, so clear, so self-evident, it impresses so not only every Christian, but every man of sense, that one needs only to proclaim it in its full scope to make it impossible for any man to oppose it.

"This truth in its full significance consists of what is formulated in just four words in the law which was regarded as divine for thousands of years before us: *Thou shalt not kill.* The truth is just here, that man may not and ought not to kill his fellow-creature under any circumstances nor on any pretext. This truth is so evident, so universally recognized, and so impressive, that it needs only to be presented clearly and definitely to men to make the evil we call war quite impossible.

"What form the life of men who abjure murder will take, we do not and cannot know. But one thing is certain, that is that it is much more natural for men endowed with reason and conscience to live conformably to the dictates of reason and conscience than to servilely submit to men who command mutual murder. Hence, whatever form the social organization of the life of men will take when guided in their actions not by violence growing from the threats of murder, but by reason and conscience, cannot at the worst be any worse than that they are leading at present.

"This is all I have to say. I should greatly regret it, did anything I have said offend any one whomsoever. But it would be shameful and wrong for me, an octogenarian, daily awaiting death, not to speak the whole truth as I see it, the truth which, I am convinced, is alone capable of delivering suffering humanity from the innumerable evils engendered by war." M. E. H.

Clover-fed cows - -
Inspected Dairies - -
Sanitary, clean bottling plants - -
Delicious, rich, wholesome milk and cream -
THAT'S WANZER'S
SIDNEY WANZER & SONS
19 - 21 E. 30th St. 6313-6315 Kimbark Ave.
Phone Douglas 817 Phone Hyde Park 207

ESTABLISHED 38 YEARS
Athenaeum Business College

ADVISORY BOARD
Rt. Rev. Samuel Fallows, D. D., LL.D. Bishop of Reformed Episcopal Ch.
Thomas Estill Commissioner Salvation Army for the Western States
Rev. Abraham Hirschberg Secretary of the Associated Jewish Charities of Chicago
Rev. George W. Gray, D. D.
Charles A. Brillow President Wabash Valley Coal Co.
James W. Howell, Attorney
W. D. Peck, B. A., Principal
Samuel R. Willey, LL. B., President

The School of Quality
18 to 26 VAN BUREN STREET
Wabash Ave.
CHICAGO
Phone Harrison 1110

DEPARTMENTS
1. Shorthand and Typewriting
2. Commercial
3. Preparatory
4. Teachers' Review
5. Railroad Freight Rates

TUITION RATES
$10 Per Month Payable in Advance
Night School, $4 Per Month

40 Thousand Graduates

Young people qualified in our Shorthand and Business departments in the shortest possible time for positions that pay at once from $25 to $60 per month. Individual instruction. Enter at any time. Day and night sessions. Call, write, or phone Harrison 1110 for catalogue. Positions for graduates. 38 years of uninterrupted success.

PUBLICATIONS OF
Unity Publishing Company
ABRAHAM LINCOLN CENTRE
CHICAGO

BY JENKIN LLOYD JONES.

The Faith that Makes Faithful. By W. C. Gannett and Jenkin Lloyd Jones. Silk cloth, net.....$ .75

Paper ..... .25

Jess: Bits of Wayside Gospel. Cloth..... 1.50

A Search for an Infidel: Bits of Wayside Gospel— (Second Series). Cloth..... 1.50

The two volumes 2.50

The spirit of the writer is the sort of influence which ought to shape American life, and which must eventually overcome the cheap snobbishness of one class of society and the bitterness and animalism of another class.—*Washington (D. C.) Times.*

Love and Loyalty. Sermons preached to the Confirmation Classes of Abraham Lincoln Centre. Cloth. Net 1.50
Whether judged by the standard of thought or style, it is a classic of its kind.—*Westminster Review.*

What Does Christmas Really Mean? By John T. McCutcheon and Jenkin Lloyd Jones. With colored cartoon cover and frontispiece by Mr. McCutcheon. Boards, net, 50 cents; postpaid..... .55

It should go into many a home and many a mother's hand, and many a child's heart this next Christmas season, and leave the lesson with big as well as with small folk.—William C. Gannett, in Unity.

Nuggets from a Welsh Mine. Cloth, net..... 1.00

A treasure-house of many precious nuggets.—*The Outlook.*

A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones. Cloth..... 1.25

Seven Great Religious Teachers: I, Moses; II, Zoroaster; III, Confucius; IV, Buddha; V, Socrates; VI, Jesus; VII, Mohammed. The seven pamphlets in a neat case, net ..... .75

The Blank Leaf Between the Old and New Testaments.

Edited by a member of Mr. Jones' class. Paper, net .20

Introduction to the Books of the Old Testament. Edited by members of Mr. Jones' class. In sheets, suitable for "tipping" into Bibles..... .25

Reinforcements of Faith: A Dedication Triology. Net.... .25

Practical Piety. Paper, 10 cents. Cloth, net..... .30

Ten Noble Poems. Paper, net..... .15

Advice to Girls. From John Ruskin, with Lenten Sermon by Jenkin Lloyd Jones. Paper, net..... .35

Issued specially as an Easter souvenir, but it will never be out of season.—*The Outlook.*

The Dying Message of Paracelsus. With an introduction by Jenkin Lloyd Jones. In decorated envelope. Paper, net ..... .50

Conscience Calls: Five sermons. The Call of the City, Church, Home, Individual, State. Paper, net..... .25

The Selfishness of Grief..... .10

Death as a Friend..... .10

The Divinity of Fatherhood..... .10

The Dual Mystery: What is Materialism? What is Spirituality? ..... .10

Great Hopes for Great Souls..... .10

The Intellectual Life..... .10

What Shall I Do to be Saved?..... .10

The Carpenter's Son, the Leader of Men..... .10

A Plea for Peace Among the Nations..... .10

Applied Religion: I, A New Help for the Drunkard; II, Tobacco, the Second Intoxicant; III, No Sex in Crime; IV, Not Institutions, but Homes. Each..... .10

The Manliness of Christ..... .01

The Monroe Doctrine Enlarged..... .05

What is it to be a Christian?..... .05

The Spiritual Leadership of Jesus..... .05

The Revised Hell of Orthodoxy..... .05

The Education of the Soul..... .05

The Cause of the Toiler..... .05

The Preacher's Vocation..... .05

The Women's Uprising..... .05

Sunday Talks About Sunday..... .05

Deathlessness. (By William C. Gannett and Jenkin Lloyd Jones.) ..... .01

BOOKS BY OTHER AUTHORS.

Mother Bickerdyke. By Florence Shaw Kellogg. Cloth, net ..... .75

Round About Chicago. By Louella Chapin. With illustrations and colored frontispiece. Cloth, net..... 1.50

Life of David Swing. By Joseph Newton. 8vo. Cloth, With portrait. 2.00

Christmas in Olden Times and in Many Lands. By Evelyn H. Walker. Paper..... .50

Views of Abraham Lincoln Centre. Paper..... .25

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash stand.

ALL GROCERS AND DRUGGISTS

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

Oakland 51 Drexel 5654

ADAMS BROS. GARAGE

171 and 173 E. Forty-Third St.

All the Latest Improvements for the Care of Electric and Gasoline Vehicles

Storage Charging Repairing

Supplies for Sale

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

FOR NIGHT TRAVEL

Between CHICAGO, ST. LOUIS and KANSAS CITY choose "The Only Way"

Chicago & Alton R. R.

Electric block signals, electric search head-lights, electric lighted trains, over a completely rock-balasted roadway underlaid with boulders and underdrained with tile.

A Railroad with Character

GEO. J. CHARLTON, Passenger Traffic Manager
R. J. McKAY, General Passenger Agent

BERNET & CO. Phone Douglas 1136
Fine Residence Work Especially
Electricians and Locksmiths
3985 Cottage Grove Ave.

Bowman Dairy Company
Milk bottled in the country
Milk · Cream · Butter · Buttermilk
Do our wagons serve you?
Why not have the best?
4221-4229 State Street
Telephones at all division offices.
Evanston -- Chicago -- Oak Park

Don't Pay Fancy Prices for Butter

BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.

So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.

Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today.

QUALITY BUT-O-NUT NUT BUTTER PURITY
PEANUT BUTTER
CHICAGO PURE FOOD CO.

CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

4647 Grand Boulevard
Phone Oakland 319

Muir
CHICAGO
ESTABLISHED 1865

Flowers
FOR ALL OCCASIONS

3530 Michigan Avenue
Phone Douglas 319-338

MADE OF CREAM
Thompson's Ice Cream
WE CATER PARTICULARLY TO SCHOOLS, CHURCHES, LODGES, FAMILIES, ETC.

Phone Oakland 1177 43rd and Evans

THE PALM
VACUUM CLEANERS
are the most
SANITARY
They Discharge the Dust and Germs Into the Sewer.

Palm Engineering Co.

Robt. Bland, Sales Mgr.

Phone Cent. 4961 86 Lake St.

JOIN THE EVOLUTIONARY BIBLE CLASS

New translation, science, history, higher criticism, miracles disproved truth fearlessly stated.

"It has greatly interested me."—Andrew D. White, Ex-Pres. Cornell University.

"Nothing like it."—Judge Sibley, Columbus, O.

"I cannot overstate my delight."—E P. Powell, Clinton, N. Y.

Published in the Common Sense Bible Teacher, quarterly, $1.00 a year Sample copy, 25 cents. Program free.

Common Sense Bible Teacher
ST. PAUL - - MINNESOTA

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC

Telephone Yards 5166

Main Office and Storage Yards
1047 W. Thirty-Fifth St. CHICAGO

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

Oakland Printing House 161 East 39th Street Phone Doug. 4305

PROCTOR ACADEMY
Andover, New Hampshire

A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.

Principal, Andover, New Hampshire

HAVE YOU BEEN INTRODUCED TO FLOORSHINE?

NO!—Then you have something coming that spells dollars and satisfaction.

When you buy genuine floorshine, you are absolutely sure of getting the best varnish made; use it where there is the most wear, and it will prove itself superior to any other make, we manufacture and sell the best varnishes for all purposes, they go the farthest and last the longest, and will save you money by using them.

Ask your dealer for United States Varnish Co.'s Goods, if your dealer does not keep them, write to us for our price list and catalog mentioning your local dealers name and address, and your inquiry shall have our prompt attention.

Below are mentioned only a few of our many specialties:

Gold Metal Varnish, Piano Polishing Varnish, Spar Varnish, Extra A No. 1 Floor Varnish, No. 1 Floor Varnish, Interior Coach Varnish, Crystal Coach Varnish, Dark Oak Oil Stain, Golden Oak Oil Stain, Mahogany Oil Stain,

Insist on getting goods made by

U. S. VARNISH COMPANY
1733 N. 43rd Avenue, - - - Chicago, Illinois

Phone Douglas 1442
SCHUMANN & CO.
For
High-Grade Work and Prompt Deliveries
to do your
CLEANING
3954 Cottage Grove Ave.
Four Doors South of Drexel State Bank

Clark-Lyon Company
Successors to W. D. Clark & Co.
FINE GROCERIES AND MEATS
3917-19 COTTAGE GROVE AVENUE.

ADVANCE ROOFING AND SHEET METAL WORKS
INCORPORATED

Frank R. Prieve, President
4821 COTTAGE GROVE AVE
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

South Side State Bank
COR. 43rd ST. AND COTTAGE GROVE AVE.
Capital $200,000

A State Bank with Strong Directorate and Responsible Stockholders. 3 per cent Interest on Savings. Your Account Invited.

DIRECTORS.

C. H. Randle.....Capitalist
George B. Robbins.....Pres. Armour Car Lines
Nate R. Salsbury.....Capitalist
Isaac N. Powell.....Treasurer City of Chicago
John Cheshire.....Cheshire & Shotwell
O. F. Schmidt.....Pres. Security Vault Co
Wm. Hardy.....Cashier
F. A. Randle.....Vice-President
H. W. Mahan.....President

Sample Copies of UNITY sent to any address free on application.. price, $2.00 per annum.